EPB Pam O/S
60683

The Lancaſhire *LEVITE Rebuk'd*:

OR, A

VINDICATION

OF THE

DISSENTERS

FROM

Popery, Superſtition, Ignorance, and
Knavery, unjuſtly Charged on them by

Mr. *Zachary Taylor*,

In his BOOK, Entituled,

The Surey Impoſtor.

In a LETTER to Himſelf.

By an Impartial Hand.

With an Abſtract of the *Surey Demoniack.*

LONDON,
Printed by *Rich. Janeway*, Jun. and Sold by *Richard*
Baldwin in *Warwick-lane.* 1698.

[illegible] PUBLIC LIBRARY
REFERENCE DEPARTMENT

THE PUBLISHER TO THE READER.

THough there is no Encouragement to Print any Controverſial Books, yet I thought fit to publiſh theſe Sheets, (which I received from an unknown, and I perceive, an impartial Hand) in behalf of the **Diſſenters**, *who of late (notwithſtanding their Loyalty and Peaceableneſs under the Government, have been very ill treated and reflected upon from the * Preſs, Pulpit, and in † Converſation, by Men of no mean Character; ſome affirming, That the* Standing Act for Liberty of Conſcience, *is as bad as a* Standing Army; *others threatning, That if* K. W. *will not take away that Act, they will ſend him again to the* Bogs of Holland: *Some make their Miniſtry a meer* Nullity, *and their Congregations no other than* Routs; *others expoſe their* Preaching and Praying, *as* Cant, and Nonſence: *Among the reſt, Mr.* Taylor *comes in, and repreſents them as Fools, and Knaves,*

and

* Dr. *South.* *Hold's* Letters. Diſcourſe of Epiſcopacy, *&c.*
† A. D. C. *&c.*

and Tools of the Papiſts, to Cheat, and Impoſe upon People; and ſo great is his Prejudice, that the Old Puritans *cannot eſcape his laſh; for which End and Purpoſe, Stories are quoted out of Dr.* Heylin, *a goodly Author! of whom two Learned Biſhops (yet Living) ſay of him,* That he was ſo bent on his own Way, that he could not be an Impartial Hiſtorian: *And what favour could the* Puritans *expect from ſuch a Man, that could not ſpare Reflecting on that Godly Prince* Edward VI. *affirming*, That it was no Infelicity to the Church of *England*, that he died ſo ſoon, (*tho' a Popiſh and Bloody Reign followed*) *the reaſon, no doubt, is, becauſe he was not over-fond of the high Commodes of the Church.*

I entreat Mr. Taylor, *and the reſt of the* Diſſenters *Ill-willers, to conſider the great Evil of bearing Falſe Witneſs againſt their Neighbour, and Envying their Liberty, let them remember their Vows and Promiſes in the late Reign, when we all were in danger; I refer them to Dr.* Goodman, *viz. in his* Sermons *in* Octavo, *p.* 244. Nor ought it (*ſays he*) trouble us, that ſome Men (*meaning the* Diſſenters) ſhould Enjoy ſome ſhare of Advantage by this Revolution; ſince it is not only what we Vow'd to God, and Promiſed to them, in our Adverſity, but is that which cannot be denied them, conſiſtently with our own Safety. *R. B.*

A
LETTER
TO
Mr. *Zachary Taylor*,
THE
Biſhop of *CHESTER*'s Curate, at *Wigan* in *Lancaſhire*,
Concerning the BOOK, Entituled,
The Surey Impoſtor.

SIR,

I Have ſo often been diſappointed in reading new Books of all kinds, that I have ſometimes wiſhed, that a great many of 'em had never been written or printed, or had been uſed only to light Tobacco, or wrap up Grocery, or any other Neceſſary Conveniencè, (pardon the Expreſſion) before they had been ſent abroad, to the unneceſſary Charge of the Buyer, and unprofitable Expence of the time of the Reader. For when a Man expects ſome Advantage, and Advance to the Commonwealth of Learning, ſome clearer Demonſtrations of old Truths, or Confutations of old and new Errors, he often meets with ſome trite Notions wrapt up in a new dreſs; that, it may be, renders the Matter more obſcure; or with ſome ſtinking Gall and Spew, out of the putrify'd Lungs of ſome pretending Cenſors of the Doctrines and Practices of others, whom they accuſe of Hereſies, Superſtition, and Schiſm, when themſelves, it may be, are the greateſt and moſt uncharitable Diabolical Criminals. Yet Men are apt out of Curioſity, (as after News) to look into this or that Book, that is emitted with ſome fine ſpecious Title, and neatly Prefaced, with a few tight and well-placed Periods, or promiſing ſome new Diſcoveries; and upon this laſt account, I have looked into Two Pamphlets, the one call'd, *The* Surey *Demoniack*; the other, *The* Surey *Impoſtor*.

For the former, I was much ſurprized, that a Script, (as drawn up by Mr. *C.*) and ſo long ago cenſured by many Sober, Grave, Diſſenting Miniſters, and who, upon my Knowledge, uſed their Endeavours to have it ſuppreſs'd, and thought they had done it, ſhould yet, after ſome Years latency, be made publick: But I was much more ſurprized, when I looked into your Pamphlet, call'd, *The* Surey *Impoſtor*, wherein is found ſo much cauſleſs Prejudice againſt a Party, ſo much Pride and Paſſion, ſuch uncharitable Cenſures, ſuch unjuſt Inferences, ſuch confident Aſſertions of what in your own Conſcience you cannot but disbelieve, that I was troubled and griev'd, that you, whom I always thought a Man of a ſweet Temper, and obliging Nature, ſhou'd in ſuch a tranſport of Fury and Rage, ſo unhandſomly and ungenteelly treat ſo many honeſt Men, whom you have with ſuch ſupercilious Scorn, Reproach, and invidious Reflections, and unchriſtian Surmiſes, and worſe than *Jefferian Inuendo*'s, endeavour'd to render odious, and thro' them, all Diſſenters.

I think your great ſwelling Words, and the hard Speeches, which no ways concern the Merit of the Cauſe, will not, with ſerious, impartial People, (eſpecially ſuch as know the Perſons) gain you any Reputation. I am indeed offended, that you, my Friend, who had a Diſſenter for your Father, ſhould judge ſo peremptorily, and condemn ſo raſhly, the whole Tribe. Doth it not argue a Spirit different from the humble, meek, and charitable Spirit of the Bleſſed Jeſus? The Lord rebuke it.

I am no ways concern'd in the **Surey Demoniack**; I have read ſo many Stories of the like kind, that (tho' I believe there have been, and may be ſtill, Perſons acted by a Diabolical Power, and really Poſſeſs'd by Evil Spirits) yet moſt ſo eſteem'd, are either Cheats, or Deluſions of vitiated Phantaſies, or preternatural Diſtempers, by which yet many Learned, Wiſe, and Good Men have been deceiv'd. And I did from the time I firſt heard of this, really believe it would prove an Impoſture; not in a Combination of thoſe Perſons that acted in it above-board, very innocently, and in ſincerity, according to their beſt light; tho' you ſo often Charge ſome of 'em with inſincerity: I know ſome of 'em better than to have ſuch an uncharitable thought. And I muſt profeſs, that your Book hath done more to the abating of my Cenſure of it, which was peremptory enough, than the other had done to convince me, of its being a proper Poſſeſſion or Obſeſſion.

I do indeed freely join with you in condemning Mr. *C*'s Phanſies, and I doubt, unwarrantable Colloquies; and I am griev'd that he hath expos'd himſelf in ſo many inſignificant Fopperies, foiſted into his Narrative: I take him to be a Man of a warm Brain, but, I think, an honeſt Heart; and by the Character given of him, he is not ſuch a Sir *John Lack-learning* as you ſpitefully repreſent him, and the reſt of the Miniſters you ſo invidiouſly Charge. It will be no Advantage to your own Reputation, that you endeavour ſo to leſſen and vilifie them.

As for Mr. *Jolly*; he is an Ancient, Grave, Pious, Serious Man, that feareth God above many; and tho' he be of a different Perſwaſion from me, as well as from you, yet I am perſwaded he would not knowingly be guilty of what you with ſo much Spleen and Rage Charge upon him, for all the World: But you know the old Saying, and have well exemplify'd it, “Daſh Mire and Dirt enough upon the Back of your Adverſary, and ſome will be hard to be got off. I will not excuſe Mr. *Jolly*'s Credulity, but I dare ſay he thought *Dugdale*'s Application to him for help, was a warrant for him to uſe what lawful Means he could for the relief of ſuch a Miſerable Creature. And what Pitiful and Charitable Man would not lend his help to ſuch a lamentable Spectacle as he ſeem'd to be? And your little Tricks and Miſ-interpretations of things, and confident Miſ-judging and Wire-drawing every paſſage to the worſt Senſe, and often beyond what any juſt and rational Man could infer, will not much affect any, but thoſe that are glad of any pretence to vilifie ſuch as you reflect upon, who at the ſame time believe not the Goſpel, nor thoſe that never ſpeak good concerning them, but condemn their ungodly Converſations, by their Holineſs and Godlineſs, as well as by their faithful Preaching againſt their Wickedneſs and Debaucheries, *Amos* 5. 10.

And as for the other Gentlemen you call Aſſiſters at the Impoſture, you with ſuch impudent Scorn treat ſome of 'em in your Book, as if they were ſuch diminitive Underlings as were fit for nothing, but to be trodden under foot. What an Aſtoniſhment will this be, when it is known who theſe are? And what it is for, that theſe Men are expos'd? One is the Learned Academick, Mr. *R. Fr.* as you call him in Scorn, as if he were ſome freſh Man to be hiſſed at by your Seniority; but he is better known in the Nation than to be Ridicul'd by any, but ſuch as Envy his Learning and Uſefulneſs.

Another is, I think, that ***O. H.*** that hath his praiſe in ſo many Practical Books, written and publiſhed by him, for which I doubt not but many Souls do praiſe God; for the reſt, I have leſs knowledge, but I believe they are ſerious good Men.

But what is it theſe Men have done? They joined in Faſting and Prayer, but, it may be, you would have it thought they were in the Combination, you have ſo many Inſinuations tending that way, that it's very ſuſpicious you mean ſo.

Now for your Atteſtors, what have you to Charge 'em with? Do they affirm *Dugdale* was Poſſeſs'd or Diſpoſſeſs'd? No, here's their Teſtimonial out of your own Book.

We whoſe Names are Subſcribed being Miniſters of the Goſpel, having read or heard the Affidavits and Declarations taken before the, &c. *do verily believe the Truth of 'em, and that the ſtrange Fits of* Rich. Dugdale *were by a Diabolical Power.* And your ſelf acquit 'em, p. 52.

Having addreſſed your ſelf to the Diſſenting Miniſters, firſt you let 'em know your Character, *One of the Foundation of Queen* Elizabeth*'s Preachers, intended to preſerve His Majeſty's Subjects from falling into Errors, eſpecially ſuch as tend to Popery, and a late Scandalous Pamphlet looking that way, Intituled,* The *Surey* Demoniack, *&c.*

Good Sir, what Errors in Doctrine looking that way, do you find in that Book? What have they ſaid in this that tends to Popery? They uſe the Word Obſeſſion, p. 58. It's a *Popiſh Word.* Really theſe diminitive Underling Slaves to the Papiſts have ſpun a fine thread, by uſing a Word that's a Popiſh Word. Sure, an Error that deſerves ſeverely to be chaſtized. But if any Fanatick like your ſelf ſhould ſay, you have ſome of your Ceremonies from the Papiſts, you have the Croſs in Baptiſm, Kneeling in receiving Bread and Wine, the Form of the Common-Prayer, *&c.* you can tell how to anſwer for your ſelves, and excuſe theſe from Popery: And when you have done that, your ſelf will anſwer alſo for Diſſenters. But I ſee, one may better ſteal a Horſe, than others look over the Hedge.

But after all this, pray is there no other reaſon to be given, that their Errors tend towards Popery? Do they hold contrary to the Articles of the Church of *England* with the Papiſts, *viz.* againſt *Art.* 9, 10, 11, 12, 13, 17? No ſure, they Subſcribe them, and do not Preach againſt 'em when they have done, as ſome do, they are then ſound in Doctrinals, and therein hold the ſame Faith that you Subſcribe; and I hope, believe according to your Subſcription.

But is it ſtill Obſeſſion that you can only Charge them with? Then ſome dull Fellow, without any great ſtudy, wou'd ſay, It's more probable they had their Word from the Church of *England*; even an Underling Slave that cannot underſtand a bit of the Language of the Beaſt, may read it in *Can.* 72. And is the C. of *Eng.* guilty of Errors tending to Popery? A very fit Advocate you are for the Church, when you caſt dirt in the Face of your Mother, and thought it had been Diſſenters. So have I ſeen an honeſt Matron been miſtaken for a Strumpet; but methinks a Child ſhould know his own Mother better.

But, it may be, you intend, what the Diſſenters believed and did, in the Management of the Buſineſs of the *Surey Dem.* tends towards Popery: In earneſt, I will be no Advocate for Popery; but tho' my Charity be not ſo large as to excuſe the Devil from having a hand in *Dicky*'s Tricks, yet I am ſo Charitable towards the Papiſts, that if they hold no greater Errors than the Belief of Poſſeſſions and Obſeſſions, I ſhould think it but a venial Error, if any: But what have they done that tends towards Popery? Do they believe there is ſuch a thing as Devils?

I believe they are not *Sadducees*, tho', I doubt, you, and ſuch *Furioſo*'s, will ſay they are *Phariſees*; but ſaying is not proving.

Do they believe there is ſuch a thing as a Poſſeſſion; or, if you will, the Popiſh Obſeſſion? They think they can prove the thing, if they let go the offenſive words; but the Canon is, *Noli me tangere*. And for a Demoniack, they ſay there have been ſuch, and that they think *Dugdale* was one.

If you, my Friend, think and believe there is no ſuch a thing, as I have heard you have declar'd in a Sermon preach'd at *Whalley*, and that it was ſometime in your Book; (tho' I believe not all Reports) if it be ſo, I ſhould have been glad to have ſeen your Arguments; now if the Belief of this be their Error tending to Popery, you that Magiſterically take upon you to be the Reformer of theſe diminitive Slaves of Popery, had done very acceptable Service to them, if by dint of Argument, and in the Spirit of Meekneſs, you had convinced them of their Errors. And you might alſo have helped to reform the Canons, which would have greatly gratify'd theſe Diſſenters; but, it may be, you remembred that you had Subſcrib'd, not to endeavour any Alteration of Government in Church, *&c.* and then it was honeſtly done, to ſtick to your tacklings, and not loſe one Pin, leſt all ſhould have tottered, tho' that Canon looked towards Popery.

But once more, what have theſe Men done in their Religious Management of this Affair, that ſo much diſpleaſes, and that tends towards Popery? Did they take a Cheat to be a Demoniack? If ſo, it was their miſtake: But my dull Head yet apprehends not ſuch a miſtake to look towards Popery; and the diſcovery of this, is Dedicated to theſe Gentlemen for their Reformation; I wiſh it may, and hope it will, make them more cautious for the future: But the means you uſe for ſo good an End, is a little awkward; Reproaches, Slanders, impertinent Reflections, calling them by ill Names, this is not likely to do it.

But methinks you are a little too young for ſuch pert Rebukes, and you are not their Dioceſan ſo Juridically, to ſend forth your Fulminations; does this become a Country Curate, ſo to hector Fathers, and Brethren? Surely it ſavours of Arrogance, you ſhould ſtay the time.

But ſtill I am at a loſs how to know, that what they have done tends to Popery, and looks that way: Did they borrow from, or uſe Popiſh Exorciſms, and Ceremonies? No, you clear them from that: *Ay, but they Prayed and Faſted to caſt out a Devil where there was none: They, ſilly Souls, were fool'd into a belief of a Poſſeſſion and Obſeſſion:* If ſo, really your Dr. had better cut them for the Simples, than that you and he ſhould join together, to daſh out thoſe few Brains they have. But pray be not too raſh, ſome young Confident Medicaſters love to try Experiments, and by ſo doing, kill inſtead of curing. You and your Dr. ſay, there was no Devil, and you'll prove it; you ſay, it was a Cheat, and ſo no Devil; your Dr. ſays, it was a preternatural Diſtemper, and no Devil; but how doth this excuſe the Devil?

Suppoſe it a Cheat, and that *Dugdale* acted his Tricks by *Legerdemain*, or Agility of Body, who is ſo likely to help ſo clumſical a Fellow, as they ſay he is, as the Devil? Who could put it into his Heart ſo villanouſly to deceive the World, to pretend what he knew was a Lie? It may be better apply'd to him, than you do againſt Mr. *C.* *Acts* the 5th. *Why hath Satan filled thy heart, to Lie to the Holy Ghoſt?* Here was a Combination and Cheat between Husband and Wife, and yet the Devil not excluded, nor excus'd.

Now you, Mr. *Taylor*, do alſo ſay, it was a natural Diſtemper; your Dr. *R.* ſaith, it was a preternatural Diſtemper, and therefore no Devil: Now (I ſhall not interrogate the Dr.) if you queſtion all Poſſeſſions, except thoſe in the Goſpel, (which I hope you do not) yet profeſſing your ſelf a Divine, do you really believe the Devil hath no hand in your natural, or your Dr. *R*'s preternatural Diſtemper? What do you think of *Job*'s Caſe? Was not the Devil an Actor in that ſad Tragedy? What do you think of that Demoniack in *Mat.* 17. 14, 15, 16, 17, 18? The Poor Man's Son was a Lunatick, and was ſore vexed, and oft fell into the Fire, and oft into the Water; a grievous preternatural Diſtemper, as the Falling-Sickneſs, or an Epilepſie, is; but what had the Devil no hand in this? Yes ſure, Ver. 18. *Jeſus rebuked the Devil*, ſee *Mark* 9. 17, 18. Now by this, judge who hath done more evil, the Diſſenters in publiſhing a Story of one they believed to be acted by the Devil, becauſe it looked like theſe Poſſeſſions in the Goſpel, or you, by denying that no natural or preternatural Diſtempers can be attended with a Devil; and that it's a good Argument to prove it no Poſſeſſion, becauſe a Diſtemper. I wonder not at the Religion and Reaſon of your Phyſicians; the one ſaith, (*viz.*) *R. Theſe ſtrange and various Geſtures and Actions performed by the Lad, during his Fit, looked upon by the Beholders to be done by the Devil, were not Diabolical, but Preternatural.*

Your other Dr. *Buckly*, ſometime of my Acquaintance, and I thought (as of you) a Man of a ſweet and loving Temper, yet ſtrangely affirming, *That of Neceſſity it muſt be his Diſtemper, not the Devil, that produced theſe irregular Motions*; and his Reaſon is, *That a Spirit had neither Fleſh nor Bones, therefore could not be felt*; as if the Devil could not act in and by Fleſh and Bones. As fine is Dr. *R*'s Reaſons why *Dicky* had the fore-knowledge of his Fits; a Boy could foretel his Fits by a pain behind his Legs, *&c.* p. 30. This is a wonderful diſcovery, and no doubt he will in time be famous: Juſt as a Man that hath the Fits of an Ague, can tell when it will come; when he begins to yawn, and grows chilly: Now it's coming; the Boy of 13 Years old could Prophecy of his Fit, for he felt it coming behind his Leg, *&c. egregiam verò laudem! &c.* Doth not this Solution deſerve the Scarlet: But this puiſne may rather bluſh at ſuch trifles, much more, at his bold Cenſure at firſt daſh of *an Impertinent, nay, Falſe Account*, &c. but ſome People affirm luſtily, and it's no matter for proof, *ipſe dixit* muſt ſerve.

But I had almoſt forgotten your Learned Dr. *R*'s Divinity; accuſing the two *P*'s, that excuſe the Devil, from being that Notorious Villain which Scripture declares of him, (*viz.*) *a Liar from the beginning*; they averr he tells 'em truth; as if the Devil did not ſpeak ſometimes that which is true, tho' with an ill intent, *Acts* 16. 16, 17. and *Mark* 1. 23, 24, 25. This is it for Phyſicians to go above their Diſpenſatory. I wonder not at theſe Reaſons, and the Religion of your Phyſicians; it's beſides their Province to meddle with Divinity. But for you, Mr. *T.* that profeſs your ſelf a Divine, and Scholar, that you ſhould, upon ſuch weak Reaſons, excuſe the Devil; this I wonder at, and I wiſh that they of this Age, that would explode all Reveal'd Religion out of the World, be not hardened againſt the Belief of the Miracles of our Saviour, and his Apoſtles: Suppoſe they take up your Argument, and ſhould Blaſphemouſly ſay, they were all Cheats and preternatural Diſtempers, therefore no Poſſeſſions; I hope you can anſwer they were no Cheats, tho' a ſubtil malicious Atheiſt would make a great Advantage of what you ſay, to diſprove the ***Surey Demon***. But I ſhould be glad to hear how you wou'd come off, when they ſhould tell you, they were ſome of 'em preternatural (as Dr. *R.* or natural, as you) Diſtempers, and therefore no Poſſeſſions: What occaſion have you given to ſuch nimble Diſputants, to call in queſtion the Truth of what our Bleſſed Saviour did? But be it as it will, I find no Popiſh Errors, nor any thing tending that way yet; and in their Practice, what is it that tends that way? I will not ſay it's a Poſſeſſion or Obſeſſion; for to make you my Confeſſor (tho' I know what is ſaid of the diſtinction) I cannot well underſtand what is meant by the one or the other; but I do believe the Devil is more buſie about all ſorts of Perſons, than ordinarily any body is aware or ſenſible of; and that many more are truly Poſſeſs'd by the Devil, than moſt People judge. And I do profeſs to believe, that there are few, if any, ſinful Luſts and Affections, but the Devil (as a ſubtil, powerful, and malicious Spirit, by the permiſſion of God, as a Tempter, and having influence upon the Body, or Fancy, and Animal Spirits) doth incline unto, in conjunction with our depraved Natures. And I do alſo believe, that there are but few (if any) Evils of Puniſhment, but theſe Evil Spirits (as God's Executioners) have a hand in them; and theſe things conſidered, what did theſe Men, that you ſo highly Charge, do, that tends towards Popery?

Are they to be blam'd for their Faſting and Praying? They did believe he was Poſſeſs'd, and Mr. *Jolly*, I believe, did think there were the ſame Symptoms of a Poſſeſſion, as in ſome in the Goſpel, (for ſuch a peremptory Aſſertion, I am not his Second, nor will I be ſo peremptory as you, that it was not, upon your weak Arguments.) And upon his Suppoſition, what could be done otherwiſe? Our Saviour ſaith, Some Devils go not out but by Faſting and Prayer; I am ſo Charitable as to think they prayed on this Suppoſition; and here was nothing that can be objected, unleſs, that they were erroneouſly Religious Offices that they performed, for want of the Biſhop's Licenſe.

Again, alſo they ſaw a Miſerable Man, tormented in Body, and I ſuppoſe they will not deny it to be a preternatural Diſtemper; what hurt did they do in Faſting and Praying? Doth not St. *James* direct, *That if any be afflicted, they muſt pray*? And the Liturgy appoints Prayer in that caſe, and where was their fault, unleſs in not uſing the Prayers appointed? But I remember not any Religious Office for Poſſeſſion or Obſeſſion.

But you go on in your *Epiſt. Ded. This Trade which you learned* *from the Papiſts, was deſigned to enſnare honeſt, and well-meaning, but eaſie People.*

Good Sir, have you a Window into their Hearts? I thought that had been God's Omniſcient's Prerogative to know Deſigns: Really if theſe Men had deſign'd to enſnare any to their hurt, they were much to blame.

But what *Lobb's-Pound* was it they would enſnare 'em into? Was it to Preach and Pray the Devil out of *Dick* into theſe well-meaning People? Then I ſhould be content to have their Mouths gagged; Was it to get their Purſes? Then by my conſent, let themſelves be nooſed in the Purſe-ſtrings. Was it a deſign to draw them to their Party? Yes, that is it ſay you, to win thoſe by Craft and Wiles to their Party.

If ſo, I am content they ſhould be ſharply rebuked. But I know ſome of them profeſs publickly to their Hearers, that they had rather gain one Soul to God, than Hundreds to their Opinions, in Controverted Matters that are not neceſſary to Salvation.

But if after all, the Snare was out of Pity to deliver a Miſerable Creature, which they thought tormented by Satan, and to ſave his Body, and his, and others Souls, by the Word, and Prayer, and Faſting, then I would have ſaid, (go on and proſper) and the Lord ſucceed your Snare, that it may catch many, and reſcue them out of the Devil's Snare, by whom too many are led Captive.

And I think, if your Party, and the Diſſenters Party, did join in Cordial Endeavours by Preaching and Praying, and other Goſpel Means, to diſpoſſeſs the Devil out of Mens Heads, Tongues, and Hearts, you would do more acceptable Service to God, more profitable Service to the Church of God, and more comfortable to your ſelves, than to entertain cauſleſs Prejudices one againſt another, and to give place to the Devil, in proud envious Wrath to bite and devour one another; for how much ſoever you go about to excuſe the Devil in this Affair, you cannot but know, that he doth poſſeſs all the Children of Diſobedience, *Eph.* 2. 2. And is there not a cauſe to ſuſpect his Wiles, and ſtand upon our Guard, and to reſiſt the Devil?

In the ſame tranſport you proceed, and Charge the Diſſenters with *Superſtition, and Diviſions from the Eſtabliſhed Church.* Superſtition is a long word, and as Engliſh, it may poſſibly puzzle a Country Fellow, and yet ſtir up his Fury againſt Diſſenters, (and then the End is obtained) and he fall foul upon them, and ſay, 'Ah, theſe 'Phanaticks are a wretched ſort of People, worſe than Rogues, and 'Raſcals, beware of 'em, they are Superſtitious. But what do you mean by this? ‘Nay, I know not, but it's ſome ill *Boggard*, (may be *Dick*'s Blanket) ‘it may well fright any body from having any ‘thing to do with 'em.

But if ſome by the help of a Dictionary by chance ſhould find, that it is to be Wiſe above what is written, or Righteous above what is commanded, it would tempt an impartial Man to cry out, ‘Oh! ‘What a Slander! This is that very thing they are moſt averſe to; I ‘have heard them ſay they believe and think, that God is wiſer than ‘Men, and knows better than they, what will pleaſe him beſt; and ‘this makes them fear to add to the Word of God, leſt they ſhould ‘be Superſtitious. And a pert *Scotch* Presbyter would ſay, ‘You ‘that Charge Diſſenters with Superſtition, cry Thief firſt, if ſearched, will be found the Criminals. What! Diſſenters Superſtitious! ‘Houl Mon, I trow you are the Men that are Righteous above what ‘is commanded: Where do you find that God has commanded the ‘Sign of the Croſs? Where do you find in God's Buke, that you ‘muſt kneel at receiving Bread and Wine at the Lord's Supper? But ‘in your own Buke of Canons. Gi me God's Buke, and ta' ye that ‘now. Some blundering Fellow reading your *Rubrick* and *Canons*, would ſay, ‘You are many of you wiſer than your own *Kirk*; for ‘where are you commanded to make your Obeiſance towards the ‘Eaſt, or before your Altar? Where do you find your Whiſtles commanded? (Some ſay, the *Homilies* you Subſcribe have ſome hard ‘Reflections upon them) where is your ſtanding up at the reading ‘of the *Pſalms*; and Prieſt reading one Verſe, and Clerk and People another? Is this for Edification? (when a great part of the People that cannot read, or have no Book, can hear nothing but a confuſed Gabble) I think your own Church doth not command this ‘Racketing and Bouncing it about. And now who are Superſtitious, ‘if this be the meaning of the Word? But if a Scholar ſhould ſearch what's the meaning of this Superſtition in the Greek, and find it to ſignifie fearing of Demons, or worſhipping of Devils, it's known they are ſo far from that, that they Faſt and Pray to diſpoſſeſs him of his Dominion over Men, as here they did.

But theſe Diſſenters are guilty of Diviſions (ſay you) *from the Eſtabliſh'd Church.* Really Sir, I tell you truly, if they be guilty of Diviſions from the Church of God, Eſtabliſhed by God's Law, they ſhould e'en go themſelves for me; I would call after 'em to come back, but I would not go with them, nor follow 'em one foot.

But I think, if I ſhould go to *Billinge* Chappel, and not to *Wigan*, I believe it would be no Diviſion from the Church Eſtabliſh'd, if you mean by the Law of the Land: And if I lived nearer St. *Ellin*'s

Chappel, and went thither ſtill, I am within compaſs, tho' a Diſſenter Preaches there; and you ſay it's a Conſecrated Chappel, and they have it by Law, (and I hope that's no greater a Crime, than for you to have had an Unconſecrated Chappel by force) and ſo they divide not from a Church Eſtabliſhed by Law.

Ay, but you'll ſay, *They are Schiſmaticks*; this is another frightful Word. A Learned Man, no Diſſenter, calls it an Eccleſiaſtical Scare-crow. I have often heard the Proteſtants excuſe themſelves from being Schiſmaticks from the Church of *Rome*, becauſe that Church requires as Terms of Communion, things doubtful, unlawful, and ſinful, and retort upon them, that they are Schiſmaticks for ſo doing: *Ay, but Diſſenters cannot by Arguments juſtifie their Diviſions.* Now ſome of the moſt Charitable of them ſay, they divide not from the Church Eſtabliſhed, they do frequently join with them in their Prayers, and they believe the Doctrine of the Church in the 39 Articles, and Homilies; and all of them ſay, their Aſſemblies are Eſtabliſh'd Churches: And if you will walk a little aſide with me, I'll tell you as a Friend, if you'll not be angry, what Reaſons ſome of 'em give, why they cannot in all things conform to the Diſcipline and Worſhip according to your Canons and Liturgy.

(1.) Some of them cannot for their Life, much leſs for Preferment, think it lawful for any body to command Things in the Worſhip of God, of the ſame Nature, Uſe, Significancy, and End, with God's own Appointments, and make them neceſſary Terms of Communion, when there's no difference, but God commands the one, and Men the other; ſo they ſay, the Croſs about Baptiſm is ſuch a Humane Sacrament. To deal plainly with you, I have read all I can meet with about this, and I am ſo weak I cannot be ſatisfy'd; and I ſhould think it hard for this to be accounted a Schiſmatick, and Excommunicated.

(2.) Some of theſe whom I dare not judge, but to be as truly Good and Pious as you and I, are offended at kneeling in receiving the Bread and Wine in the Lord's Supper. I think I can anſwer their Arguments, but I ſhould be loth to ſee them have their Brains daſh'd out, becauſe in that thing they cannot be ſatisfy'd with what doth ſatisfie you and me; and tho' I ſhould think them very unjuſtly Cenſorious, if they ſhould account us Idolaters for it; yet if they modeſtly differ in their Opinion, I would not brand them as Schiſmaticks, if they went to their own Meeting-places, to enjoy their Freedom. If *Peter* will join with the Circumciſed, and *Paul* with the Uncircumciſ'd, I would not blame them, if they be not Uncharitable one to another. I am for the Apoſtles Canons, *Rom.* 14. And I know of none that have Authority to alter them.

But I'll tell you one thing in your Ear, which I cannot tell how to anſwer, and if you can I'll thank you; ſome of them think it hard, that for doing, or endeavouring to do, as the Apoſtles did at the Sacrament of the Lord's Supper, they ſhould be peremptorily deny'd that Ordinance, (and Oh ſtrange! Some Great Ones in the Church have undertaken to prove it Charity to exclude them) when by the ſame reaſon, if Chriſt's Diſciples were now on Earth, and did as they did, even in the preſence, and with the approbation of their Maſter, they muſt be Excommunicated; and thus they ſay, if they err, it's with good Company, and ſo they are cauſleſly driven away from the Communion of the Church of *England.*

(3.) Some of them ſay, the impoſing of Terms of Communion, and tying Men to their Form of Worſhip, is an Invaſion of God's Prerogative. Impeaching his Wiſdom, as if Men knew better than himſelf, what Service were fitteſt for him: And that it's an uſurping of Authority to make Laws for him to obey, with an annexed Penalty, (1.) On him; for he ſhall either take that Worſhip which they have compoſed for him, or he ſhall have none; ſo you will be firſt pleaſed, and then He, (with Reverence be it ſpoken) ſhall have what pleaſes you, or none at all by your good will, or ill will rather: And another Penalty annexed, (2.) On Men; for they ſhall either ſo ſerve him, or be puniſhed; ſo God and Men muſt have your Allowance and Approbation, or elſe he ſhall have no Worſhip, or they puniſhed for doing him Service.

(4.) Some of'em think it no leſs than Sacriledge, to transfer the Ends of God's Sacraments, and to attribute them to their own; they think we are Baptized in Token hereafter, we ſhall not be aſhamed to profeſs the Faith of Chriſt, *&c.* and that Baptiſm is the honourable Badge, whereby the Infant is Dedicated to the Service of him that Died on the Croſs, and ſhould not be attributed to the Sign of the Croſs: You will find a great many more Arguments in ſome Books of Diſſenters. See *Baxter*'s *Engliſh Nonconformity.*

But I doubt you ſcorn to look into them, your Prejudice ſeems to be ſo great; and it's not for your Intereſt, for poſſibly it might ſtartle your Conſcience a little, and diſturb your Confidence and Repoſe, to find more in them, than you ever expected from ſuch diminitive Creatures. Mr. *Jeans*, the great School-Divine, confident when young, writ for the Ceremonies of the Church of *England* no contemptible Book; but after he grew a little older, and that Controverſie began to be more ſtrictly inquired into, he very honeſtly confeſſes his Raſhneſs to the World, and as a Teſtimony of his Repentance, writes an Anſwer to his own Book; but there are many more dubious things required in the new Conformity than in the old.

Yet ſtill you, my Friend, join the two *P*'s, and here former and latter, and new and old juggle of the Diſſenters and Puritans; and now if the World would know what this Juggle is, it's their caſting out Devils.

Some may be out of Curioſity would know, who theſe Devils are, that ſo much pains is taken to vindicate their Innocency.

They ſay in the Days of old they were pure and holy Spirits, that they were amongſt the Holy Angels, but affecting to be greater, they were caſt out of Heaven, and now are a ſort of Vagabonds that walk to and fro, up and down the Earth, being enraged againſt God, and all Goodneſs, and all good Men, they ſeek whom they may devour; the Chief of them is call'd *Beelzebub*, and ſometimes *Abaddon*, and *Apollyon*, *Satan*, (you Mr. *Taylor* are Book-learned, and can tell the meaning) and is compared to *a Roaring Lion*, and *an old cunning Serpent*: He is *a Liar*, and the *Father of Lies*: He is *a Slanderer, Informer, and an Accuſer of the Brethren*; (it may be this is it that procures him a favourable excuſe with ſome Folks) and he is *a Murderer*; and theſe Devils are in Combination, to draw Souls after 'em, and ceaſe not to tempt every body to Sin, (only God hath them in Chains) and their whole Buſineſs is to Torment Bodies, and Damn Souls; and after wicked Men have been held in their Drudgery a while in this World, they lead 'em in Triumph to Hell, where they Torment them with Fire and Brimſtone for Ever and Ever.

And what did theſe Diſſenting Puritannical Knaves do? Why they endeavoured by Faſting and Prayer to drive away theſe Devils, and to prevent them doing Miſchief to Bodies and Souls of their Neighbours.

Is this that which makes all this noiſe? Surely they were Charitable Men; not like the two hard-hearted Black-coats, the *Prieſt* and *Levite* that paſſed by the poor Man that had fallen among Thieves, but like the good *Samaritan*, *Luke* 10. 30, 31, 32. Ay, but theſe Men pray'd for them that were not Poſſeſs'd, they were but Cheats and Diſtempers: But did they know them to be Cheats? No, Mr. *Taylor* will vouch for them, they were Fools, the Papiſts were the Cheats, and they were Underling Slaves and Tools, ignorantly I'll warrant you; yes, they had not ſuch deep Noddles as to find out the Cheat; why then truly they might in this thing be innocent Fools, but not raſcally Knaves; however, I have heard it ſaid, It's better to give to two or three Canting, Cheating Beggars, than deny Charity to all, becauſe ſome deſerve it not; and I think it were better to pray for all in Diſtreſs, tho' it's poſſible ſome of 'em may have ſinned againſt the Holy Ghoſt, if we know it not, for then our Prayers will return into our own Boſoms.

And now comes a big-belly'd Story; that will convince all of the Knavery and Foolery of theſe Puritans and Diſſenters, and their Juggle; a fearful Story of one *Darrell* a Devil-monger, that purged out Seven Devils at a time out of Seven Women, *&c.*

'Theſe Puritans are odd Fellows, theſe Tools of the Papiſts, they
'are apt Schollars, and come pretty near their Maſters, tho' they
'cannot reach them: One of themſelves, I mean a Papiſt, tells a
'Merry Story of an Exorciſt, who exerciſing his Art, pretended to
'diſcover Fifteen Devils in one Perſon Poſſeſs'd, and reſolving to diſ-
'lodge them, he falls to work, and after ſome time being asked
'what he had done, made anſwer, he had Conjured out the one
'half, this was Seven and a half; one half it ſeems more than *Dar-*
'*rell* the Puritan. This jocoſe Papiſt made a Jeſt of his, but you,
Mr. *T.* make a ſerious Matter of yours.

You remember, Mr. *T.* I told you before, I am not anſwerable for the *Surey Demoniack*, nor will I vindicate Mr. *Darrell*, but give me leave to make ſome Obſervations upon the Story, as it is in your Book.

(1.) The Relator of this Story is accuſed by the Learned Biſhop *Uſher*, as a partial and fabulous Hiſtorian, and that Book of Dr. *Heylin*'s, is a Farce of Diabolical Stories, and Malignant, Malicious Reflections upon all Parties; and few Worthies, that were not Papiſts or Arminians, eſcaped his Cenſures: I have heard it was this Book, or another ſuch of his, that helpt to pervert the late Dutcheſs of *Y.* and I think I heard a Nobleman ſay, She commended that Book to him, doubtleſs to Cure him of the Northern Hereſie, Proteſtantiſm.

(2.) I obſerve from you that it muſt be a Presbyterian Juggle, for a Book of his Diſpoſſeſſing was writ by one *Jeſſe-Bee*, a Religious ſad Liar, (really he was a ſad one indeed, if he gain'd the Whetſtone from Dr. *Heylin*) and ſeen and allow'd by Mr. *Hilderſham*: It muſt needs be a Presbyterian Juggle then; but it was Contracted by one *Deniſon* a Country Miniſter, then why not a Church of *E*'s Juggle? Ay, I'll warrant this *Deniſon* was ſome Trimmer.

(3.) One *Summers* accuſes himſelf and *Darrell* to have acted by Confederacy, *&c.* ſo the Juggle is out.

But ſome *Didymus* may poſſibly not believe this Relation, and would give ſome Reaſons for his unbelief, beſides the ſuſpected Veracity of the Hiſtorian, and the Partiality of ſome others.

Mr. *T.* you know how Zealous ſome Men have been to turn a Popiſh Plot upon the Presbyterians, and how dextrouſly it was done, ſome Men remember, others felt: And as there wanted not Knaves to invent, and Knights of the Poſt to Swear it, ſo there wanted not Fools to believe it; and ſome pretended to believe it, who knew well enough it was not ſo: I may venture to gueſs what theſe Unbelievers will ſay, why they ſuſpect the truth of that Story.

(1.) Becauſe upon enquiry into the Caſe, the Sheriff of *Nottingham*, Sir *John Byron*, *John Stanhope*, and others, who Examined the Witneſſes, the Return is made, That he was no Counterfeit.

(2.) Becauſe it was greatly envy'd, that ſuch a Man ſhould have done that Feat; ſo ſaith a Reverend Man of the Church of *England*, ‘It raiſed no ſmall Envy from the Gainſayers; Biſhop *Hall*'s *Inviſible World*, p. 997. 3d Vol. Printed 1662.

(3.) Becauſe his Friends and Followers inveighed againſt the Judgment and Judges that Cenſured him, and we know who ſate in the Saddle.

(4.) Becauſe it's more likely, that one or two of a few might be frighted into, or practized upon, to believe a Cheat, than that ſo many unbyaſſed Gentlemen ſhould pervert Judgment.

(5.) Becauſe one great and good Man gives a very good Character of *Darrell*, his words are theſe, upon the ground of this Scripture, *Jam.* 4. 7. ‘It was (as my ſelf was Witneſs) that in our Age, Mr. *Darrell*, a Godly and Zealous Preacher, undertook, and (accordingly thro' the Bleſſing of God upon his Faithful Devotion) perform'd thoſe Famous Ejectments of Evil Spirits, both at *Nottingham* and in *Lancaſhire*, which exercis'd the Preſs, and rais'd no ſmall Envy from the Gainſayers. *Ibid.* Biſhop *Joſ. Hall.* But the Boy confeſs'd that he had acted by Confederacy.

(6.) They poſſibly think the Devil might, by the permiſſion of God, re-enter, as *Luke* 11. 24, 25. *&c.* or as *Simon Magus*, returned to his Conjuring again, after he Believ'd and was Baptized: And ſo *Dugdale* denies now, what he formerly affirmed; and poſſibly the Devil may as truly poſſeſs him now as before; and what inviſible Agents might be behind the Curtain, and unknown Reaſons might move both of them, is only to be gueſs'd. I will not Swear, Sir, that theſe Reaſons can acquit *Darrell*; but when all comes to all, I think you are very uncharitable and unjuſt in Charging the whole Party of Diſſenters.

Now, Sir, for a Diverſion, I'll tell you a true Story, and a very ſad one too, to anſwer your Story.

There was upon a time one ***W. C.*** a Church of ***E.*** Prieſt, a very Remarkable Man, for he had one part of his Hair, upon, or about the Crown of his Head, of a different Colour from the reſt of his Hair, but he was more Remarkable for a train of Villanous Practices, for ſeveral Years in the W. and E. parts of this Kingdom; you might have heard of him long ſince from the Cobler of ***Gloceſter.*** This *Guſman*, after he had play'd his Pranks ſome Years, in places more diſtant from his own Country, which was ***Lancaſhire***, he ſettles in ***Leiceſterſhire***, where, after a little while, he fell to acting ſuch Villanies himſelf, and adviſing others, as are not fit to be named; (they may be heard of about *Aſhby de La Zouch*) and a place called ***Lockington***, ſome Five or Six Miles beyond ***Derby***, he became ſo Notorious, that at a Viſitation (whether Metropolitical or Dioceſan, I know not) he was deſervedly Suſpended, upon which he came and ſculked for a time in this County, amongſt his Relations; but by degrees he took Courage, and crept out, and now and then Preached: Now upon the coming out of the Act of Parliament for Liberty to Diſſenters, a Meeting was ſet up in the Pariſh of *M.* near a publick Chappel, and the Miniſter of the Meeting was generally approved of by Perſons of all Perſwaſions; yea, ſome of the higheſt Conformiſts in the Neighbourhood offered to join with the Diſſenters, if they could procure the Chappel for him to Preach in, which was endeavoured, but in vain; ſo a private place was fixed upon. Now this *W. C.* being a Man of great Natural Parts, and conſiderable Learning, but greater Impudence, was thought a fit Man to confront the Diſſenters Meeting, and was introduced into that Chappel, and greatly applauded by his Party; here he continued ſome time (tho' I never heard his Suſpenſion was taken off) but he could not live long, but he muſt be like himſelf; he got his Maid with Child, and when near her time, carries her away to *Kirkham*, you know the place, and, I believe, can tell the Circumſtances of his Hypocritical Carriage, and Falſe Pretences, too long to relate; there he leaves his Wench, and in the mean time, plays Tricks with an Old Poor Woman he took into his Houſe inſtead of his Whore: I never heard he did Penance for this; it may be he Commuted, *pro dolor!* But he after Marry'd the Woman, and now they wipe their Mouths, and he is *Rectus in Curia*: But not long after comes the Creditors and Bayliffs, they ſeize him, he finds Bail; and now to his Wits again, and forgeth Writings; but his *Genius* deceives him, he's diſcovered. But he hath one Trick more, not ſo black as the other; he enters himſelf Priſoner in the *King's-Bench*, and now he is as ſafe as a Mouſe in a Mill, (a little patience, Mr. *T.* and I'll contract) he thumps the Pulpit againſt Diſſenters, and grows ſo Famous, that he is ſought for to accept a better Place, (where he might do better Service, to drain a more numerous Conventicle, tho' he had not the expected Succeſs here) a Place of the Biſhop of *C*'s own Gift: An Honeſt, Pious, but Weak Man, muſt avoid (tho' Miſerable Poor) to make way for this Rakeſhame; thither he aſcends, and there lives a while, and Dies. Now, Mr. *T.* I have heard you knew of ſome of theſe Villanies; you are the Biſhop's Curate at *Wigan*; were you Faithful to your Lord, to tell him what you heard? I know this Reverend Perſon to be ſo Pious and Good a Man, that he would never have conniv'd at ſuch a Villain, much leſs have Collated him to ſuch a Place, if he had known ſuch things. And yet ſince that Place being vacant, I hear another *Renegado Scotchman*, vomited out of the Society of Diſſenters for Fornication, (tho' he hath ſince Marry'd the Woman) and ſome other vile things, having been a Vagabond, ſince his Cenſure, and (where not known) playing the Religious Hypocrite amongſt Diſſenters, having obtain'd Impoſition of Hands of the Biſhop of *C.* (as is ſaid) is ſent to the ſame place.

Now, Sir, think you this Man had *Letters Teſtimonial* according to *Can.* 35? Hath he done Penance for his Fornication? Or hath he Commuted? *pudet hæc, &c.* Or hath Impoſition of Hands expiated his Crime? Or is his Conformity a ſufficient Atonement? *Tell it not in* Gath; is every body Faithful as they ought to be to that good Man, that I believe would rather his Hand ſhould wither, than knowingly to lay it on ſuch Impudent Wretches? There is another *Scotchman* in pickle, if not already admitted, that was fain to run his Countrey for Forgery.

Now Sir, I dare not be ſo unjuſt, as to impute theſe things to the Party of Conformiſts, God forbid; let the guilt fall upon the Heads of the Betrayers of the Truſt God and Men have committed to them. But let the Church of *E.* and her Faithful Paſtors, be Innocent and Bleſſed.

Now, good Sir, are not our worthy Biſhops to be pity'd, that they muſt ſee with others Eyes, and hear with others Ears; and are too often impos'd upon by the Partiality, or at beſt, Careleſneſs of ſuch, as they (it may be, too eaſily) give Credit to, (for Charity thinks no evil) to the Scandal of the Church? And were it not to be wiſh'd, that Dioceſſes might be reduced to narrower Bounds, that the Reverend Biſhops might be better able to inſpect their Curates and Flocks? For it's ſcarce poſſible but theſe Miſtakes will be, till all Miniſters be as honeſt as they ought, or Dioceſſes ſmaller. And will not Diſſenters ſay, (if it were for nothing elſe) we dare not Conform, for we muſt Subſcribe all and every thing contained and preſcrib'd, *&c.* and that we will not endeavour any Alteration of Government in Church, *&c.*

For my part, I can Charitably lay my Fingers on many faults in both Parties, and let them that are without, caſt the firſt Stone; but I think it hard, yea, unjuſt, to fall foul on a whole Tribe for the fault of a few, unleſs they juſtifie the faults of thoſe few. Yet ſome Phanaticks will ſay, It's the fault of the Church of *E*'s Conſtitution; but ſo will not I; but there are hot-ſpurs on both ſides, that are the Make-baits, and hinder the Union of Sober, Serious, Moderate Men. I like not Gangrene *Edwards*, nor Brick-maker *Long*, nor the Director of the Inferior Clergy, Truſty *Hodge*, I can tell how to excuſe many things that ſome Diſſenters Charge upon the C. of *E.* and would not impute the Crimes of a few upon all; yet I am extreamly puzzled, and know not what to think or ſay, of a general practice of praying in the late Reign, *That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee in Righteouſneſs, and Holineſs of Life, thy Servant our moſt Gracious King and Governour.*

Now was not his Worſhip Idolatrous? And did they pray that he might be kept and ſtrengthened in his Idolatrous Worſhip? If they meant as they read, and thought it not Idolatry, will a Phanatick ſay, Then let the two *P*'s hereafter be Papiſts and Proteſtants of the C. of *E.* And, (ſome think ſtrange how this Petition came to be ſo devoutly uſed, in the late Reign, by the Church of *E.*) if they meant as they ſaid, then return to your Mother, will the Papiſt ſay; if they meant not as they ſaid, what horrid Prophaneneſs, and audacious Wickedneſs, (will the Diſſenters ſay) to ask upon their Knees that of Almighty God, which they would not have him grant; God is not mocked. If the Diſſenters ſhould thro' inadvertency, in a conceived Prayer, be guilty of ſuch Blaſphemy, what a noiſe ſhould we have heard of it with both Ears; as of that Expreſſion you inſtance in your Preface, and you refer to the *Surey Dem.* p. 20. the words are, *I am ſure if the Holy Spirit and our Hearts, do once tell their mind to the Father for thy going hence,* &c. *that then thou canſt ſtay no longer there*; you ſay, what doth it want of Blaſphemy? Really if this had been all Mr. *C*'s Faults, a Charitable Man might eaſily help him out of the Sudds; with all the Spectacles I have, I cannot find where the Blaſphemy lyes; Dr. *Featly*, I think, was no Diſſenter, and you may poſſibly find your miſtake, in his Expoſition of that place; to him I refer you, in his Notes in the Annotations, call'd, *The Aſſemblies*; it may be he alſo was a Trimmer. But this was *extempore*, and that is enough to Excommunicate ſuch *extempore* Expreſſions. But truly, my Friend, I'll again make you my Confeſſor, that I was often forced from my Knees in ſome Diſtraction, and Grief, when I heard that Petition for K. *J.* (a profeſt Papiſt) offered up with Hands lift up to the Searcher of Hearts by the Miniſter, and the People blindfoldly following their Leader, when both ſhould have minded their Prayers better, eſpecially the Spiritual Guides. But it's remembred by ſome yet alive, how many Hundreds of Miniſters in 1662. did in like manner flock to *Cheſter* in this Dioceſs, and others in other Places, to make their Subſcriptions to they knew not what, *hap at a venture*, to ſave their own Bacon; for the Book they were to Subſcribe, came not down till *Aug.* 24. was paſt, before which Day they muſt do it, or elſe die in Law from their Places; one of the *P*'s implicite Faith muſt ſolve their Credit, or elſe I cannot. But it was not fit to loſe a good Living for a Phanatick Scruple. Some are as mute as a Mouſe in a Cheeſe, at the ſame Petition now under King *William*; tho' I have heard ſome C. of *E.* Men wonder, why they ſhould ſome of them Swear to K. *W.* that are ſilent when they ſhou'd Pray for him, tho' loud enough at other Petitions.

Sir, there is one paſſage in your Book, that ſeems a Myſtery to you, for you do miſtake your ſelf about it: The *Jaundice*, they ſay, will infect the Eyes, and make every thing ſeem yellow; now what your Diſtemper may be, I know not, (Dr. *R.* it may be, doth) but every thing that Diſſenters do or ſay, is black in your Eyes: It's in your Book, p. 71. *It ſeems theſe diminitive Slaves, the Diſſenters, are become Pluraliſts*; really, if ſo, I'll never excuſe them from Ambition, and Pride, or Covetouſneſs, nor from being Self-condemned; (it's well they are not guilty of *Simony*, as ſome of the Miniſters of the C. of *E.* Charge one another: When a Man is hunger-bitten for a good Place, his Neighbours Parſonage would be a pleaſant Morſel; but they ſay, a Hare is dry Meat) the Diſſenters have craving Stomachs as well as you, but not ſo varacious as ſome, that can ſwallow Steeple after Steeple, and never choak at it, not ſo much as *Dicky*, when he vomited great Stones, p. 41. *Here's a Miracle for you Diſſenters, greater than* Dicky's *Knife in his Mouth*. Pray, Sir, excuſe the Diverſion, for I am tyred with Writing; and yet I'll unriddle the Diſſenters Pluralities.

(1.) One Man's having ſeveral Recorded Places, is not like your many Churches, it may be 20 or an 100 Miles diſtant one from another; but it's for the Convenience of the ſame People and Congregation, that ſome of them may have leſs way to go one Day, and others another Day.

(2.) Yet there's another greater Myſtery in it; there are a ſort of Eccleſiaſtical Officers, mentioned *Can.* 138. theſe are hungry Beaſts of prey, that ſometimes devoured Widows Houſes, but it may be, made no ſort of Prayers (and therefore be ſure were no Diſſenters) unleſs Comminations and Execrations; they were quick-ſighted Creatures, and ſharp-toothed, and very Sagacious; they could ſmell a Conventicle at any reaſonable diſtance, and could as dextrouſly Convict them before Favourable Judges. Some of theſe Officers ſmelt a Conventicle in *Cheſhire*, and were ſo quick-ſighted, that they ſaid, *They ſpyed a Man there that had been dead above two Years, and a Woman that was brought to Bed the Day before.* But for all this, they were accounted as *boni & legales teſtes*, and the Conventicle was Sworn, proved, and none muſt eſcape their Talons, but it may be thoſe that had not Fleſh on their Bones, but others muſt pay for them, and it may be for the Dead Man for *non eſt inventus*, and for the Poor Woman in Bed.

You'll ask me, what's all this to plurality of Places? I'll tell you as a Friend, theſe Creatures above-mentioned, tho' grown old, and have loſt their Teeth, yet they have as good a Smell as ever, and a greater Appetite; for they have been long hunger-bitten, and, believe it, they have hard Gums; and the only way to ſecure the poor innocent Sheep and Lambs from their Guts, is the Guard of a Recorded Houſe: Once of late they were ſo Sagacious, that a Man preſuming to call his Neighbours to his Houſe to hear a Sermon, (intending to have it Recorded at the Seſſions, which was not long to) theſe old Bears or Foxes (but I think they are amphibious Creatures, ſomething of both, may be ſome of them Lions Providers) fell upon the People, as if they had bred new Teeth. And any one that hath a mind to know what became of theſe People, may know in or near the Pariſh of *Flixon*, I think in *Lancaſhire*, near *Cheſhire*; the hungry Creatures ſpared them not, they feared it might be their laſt bit. Now the Diſſenters have a mind ſometimes to Faſt and Pray together, and (you'll believe this) ſometimes to Praiſe God, and Feaſt and Rejoice together, as there is occaſion of Sorrow or Joy, *James* 5. 13. and alſo ſometimes to confer together about Soul-concerns; and they have no mind to pay 20 *l.* for the Place, and 5 *s.* a-piece, they know not to what uſe,

(it's better ſav'd than ill ſpent) and, it may be, 20 *l.* more for Preaching, tho' they only Pray, and Preach not. I have ſometimes heard Reading called Preaching, and I'll not ſay it is not, but I never heard Praying call'd Preaching, till of late Days, and ſo it paſt, and down with your Duſt; *Appeal if you will, we ſhall get double to feaſt our ſelves and the Jury*, as ſome body ſaid in the Days of *Yore*; now Diſſenters have no mind to ſhew them ſuch Sport again; and now the Myſtery of Pluralities amongſt Diſſenters is unriddled.

Sir, I have before told you, I am no ways concerned in the *Surey Dem.* and it was always ſuſpected by me as a Cheat; and I was ſo much diſpleaſed at the Book, that I thought the Money would be ill ſpent if I bought it, and therefore ſpared it for better uſes: I never read it but once, and curſorily, and thought that time ill ſpent; and for your Book, I ſpared alſo that Money; but hearing a great noiſe of it, I borrow'd it, and looking over your Epiſtle, here and there a paſſage I found preſently, (contrary to the Opinion I always had of you) that your deſign was to blacken the whole Party of Diſſenters, and to render them odious. I was aſtoniſh'd to hear you Charge them with Superſtition and Schiſm, and what not? Thought I, it's pity a whole Tribe ſhould be thus uſed, for the ſake of two or three indiſcreet Perſons, and therefore I did reſolve to endeavour the Vindication of the generality of that ſort of People; and I think I know them better than you, or elſe you would have ſpared your almoſt infinite number of *Sarcaſms*, and unjuſt Reflections: And I do verily believe, ſuch bitter Invectives againſt that Sober Party, is the Devil's Game; yea, and ſuch Gameſters are the Papiſts Tools, to caſt Bones of Contention amongſt them that profeſs the ſame Faith, in oppoſition to their Idolatry.

And I am grieved at the Hot-ſpurs, and fiery Zealots, and Bigots of both Parties of Conformiſts and Nonconformiſts, who do unſpeakable Prejudice (by their unchriſtian and uncharitable Preaching and Writing) to the Common Cauſe of Chriſtianity, in breaking the Bond of Love, and Peace, and Concord. Alas! What's become of the Spirit of Meekneſs and Moderation? But to return to your Book, I found ſome paſſages relating to the Informations, and was griev'd that Mr. *C.* and Mr. *J.* (as I thought upon firſt reading) had expos'd themſelves, therefore I was reſolved to read again what you had offered againſt them; and to deal truly with you, I found ſo many weak, impertinent Evaſions, ſo many malicious, ſpiteful, ſcandalous Reflections, ſo many ſcurrilous, foul Names, given to Diſſenters, ſuch ſlender Proofs of what you Charge them with, ſo many more inſtances of Inſincerity that you Charge them with, (and they are pretty many, and often repeated four or five times in a Page, p. 75.) ſuch flighty and feeble Anſwers, and yet confident Triumphs without cauſe, that I muſt needs ſay, that if I had not read again, I had been impos'd upon, and my former Prejudice againſt the thing and them, would have been increaſed. But tho' I will not ſay I am Proſelyted to their Party, yet verily I do more heſitate than I did; for Railing, and putting the worſt Conſtructions that can be contrived upon Expreſſions, and ſometimes ſuch as you cannot poſſibly but believe are beſides their Intentions, and ill Characters on Perſons, are no inſoluble Arguments, but give ſuſpicion of a bad Cauſe, that cannot be ſupported but by ſuch ill Arts; and univerſal Concluſions from particular Premiſes, are no Demonſtrations; Briars and Thorns are but a weak Fence, they may prick the Hands a little, but with a good pair of Mittens you may put them by without any hurt. An angry Man in paſſion may ſpeak and write that which may be no honour to his Cauſe; give me leave to inſtance in one or two of your Arguments, which in my Apprehenſion are Crazy.

Caſting mine Eye on p. 58. I find you are about a trial of Skill to find out a Combination, but when you come to prove it, you diſcover your Ignorance to the Papiſts, and your deſperate Malice towards Diſſenters; will not Dr. *Hesketh* and *Penket*, two Popiſh Prieſts, laugh in their Sleeves to hear you ſo weakly argue, *That it muſt needs be a Popiſh Plot; for here's a Popiſh diſtinction: O yes, come hither, here's the Brat's own Father, the Features diſcover him, he is Begotten of the Whore of* Babylon, *and the Man of Sin was his Father*? When as you need not go ſo far as *Rome*, you may find the Mother, or Mother's Nurſe, nearer home, in the 72 *Can.* and who is the Father I'll leave to you, Mr. *T.* for you have as good a Talent of diſcovering Secrets, as the Demoniack himſelf had; you have a good ſmell I perceive, but it's better far off than nearer home: Your own Mother, I trow, will con you no thanks for laying her Child at another's Door, as if ſhe had play'd the Harlot.

(2.) Here comes your deſperate Malice towards Diſſenters, yet under pretence of acquitting them of the Combination; really it was kindly done to acquit them of the Knavery; but it's not, I perceive, your Kindneſs, but their own Ignorance; *Theſe little diminitive Slaves could not anſwer the ſcraps of* Dicky's *Latine*: Now, my good Friend, I wiſh for your own Credit's ſake, you had left this out of your Book; for as for Mr. *C:* tho' he be ſomething younger than you, yet as ſome impartial Folks think, he would venture to Cap with you in *Philology*, *Lat.* and *Gr.* &c. tho' you had ſo great an Advantage under your Learned Father, an Able Schoolmaſter, and a Nonconforming Divine, unleſs you learned as little from him in Humanity as Divinity; and it's thought he would Chop *Logick* with you alſo. And for the other two, whom you in Scorn, call the one *Pædagogue*, and the other *Academick*, I cannot think your ſelf believe them ſo unlearned; if you do, it's a diſparagement to your Judgment; if you do not, it's a certain Argument of your Partiality and Inſincerity: And becauſe your Argument to prove them ſo, is ſo thin, that nothing but Malice would ever have produced it, and nothing but Ignorance and Malice will believe it; Could you thus write, and thus read, without a ſecret Rebuke out of your own Breaſt? Muſt ſuch Grave, and, I'll venture to ſay, Learned Men as theſe two, come under your *Ferula?* Is it for your Reputation to be thus Wiſe in your own Conceit? You might have call'd the one an *Arch-pædagogue*, and the other is above your Contempt, and one would think, your Envy alſo. But let us try whether you have better ſucceſs in your Argument, to prove, *That if* Dicky *was a Demoniack, their Prayers did not benefit him; for,* (1.) *He had his Fits after their praying for him, therefore their Prayers did him no good*, p. 57. Are you in earneſt, Mr. *Taylor?* Is your Argument Concluſive? Do you think their Faſting and Prayers did him no Benefit? I appeal to your ſelf, whether this be a good Argument, that he had no Benefit by them? Do not you ſometimes ſee cauſe to pray for fair Weather? It may be it comes not of a conſiderable time after, are theſe Prayers in vain? I hope you will not ſay ſo; but ſome time after fair Weather comes; may not thoſe Prayers you put up (a Month ſuppoſe before) be then anſwered? You are Curate at *Wigan*, and I ſuppoſe you viſit the Sick, and pray for their Relief; it may be their Sickneſs is more violent for a time, had they no Benefit by your Prayers, becauſe they were worſe after, and did not find eaſe juſt in the nick of time, when praying? Really if you bluſh not at ſuch an Argument, I am ſorry you ſhould argue ſo weakly.

I hope you are a better Divine, than to think that all Prayers are loſt, that do not immediately, in that inſtant, bring down the Bleſſing pray'd for; but if you can ſlur your Ignorant Readers, and your Learned Dr. *R.* into a belief, that theſe Diſſenters Prayers were in vain, you have your end. Let your Argument be as weak as your Dr. *R*'s Argument; juſt ſuch another, *it was Preternatural, therefore not Diabolical*; good Wits jump.

But ſome Country Fellow that reads Books, may poſſibly meet with one call'd, *The Return of Prayers*, and there he'll find, that Prayers may be anſwered a long time after they are prayed, and I hope you'll not deny it; but then your Argument is loſt.

But how do you know that they had left Faſting and Praying for him? Why, *they had not been at* Surey *after the 20th of* Feb. *and he had his Fits till* March 25. *but they tell you they kept a Faſt for him* March 24. *How do you anſwer this? Very ſatisfactorily. The Narrator hath the Impudence to pretend it, and* Dicky *knew nothing of it; I doubt this is one of their ſanctify'd Lies.* Is this the Language of a Son of the C. of *E.* and a Prieſt too? I am troubled you ſhould be ſo undutiful to your Mother, I will anſwer for her, ſhe never taught you thus, but to keep your Tongue from Evil-ſpeaking, Lying and Slandering; but I doubt the Lie will be found with you; and I doubt this is one of your unſanctify'd Slanders; verily you deſerve to be rebuked for thus diſobeying your Mother: But *Dicky knew nothing of it*; but might they not pray for him, and he know nothing of it? I hope they pray for you, I am ſure I know one that doth, tho' you know nothing of it, and will do, whether you care for it or no. Ay, but theſe Prayers are not worth a Button, for *it's natural for Diſſenters to abuſe Sacred Forms of Worſhip, if they chance but to touch them*: Here's indeed a Form of Worſhip, but how was it abus'd? Mr. *C. deſign'd to turn into Metre that ancient Doxology, and hath done it awkwardly*; is this to abuſe it, becauſe he turns it into Metre? Why then doth the Church of *Engl.* turn it into Metre? *But he hath done it awkwardly*; but whatever blame Mr. *C.* may bear for that, how doth this prove it natural for Diſſenters to abuſe Sacred Forms? I want your Spectacles, or Dr. *R*'s Urinal, to find out this their Natural Diſtemper.

Again, p. 32. *They were Erroneouſly Religious Offices that they perform'd for him, which he found no benefit at all by*; what were theſe Offices? Were they not Faſting and Prayer? If you exclude Faſting from being Erroneouſly Religious Worſhip, I believe Diſſenters will not much quarrel with you; but that Prayers ſhould be accounted among the Erroneouſly Religious Offices, will not ſound well in Chriſtian Ears: What was it that made it Erroneouſly ſo? Was it becauſe it was their Prayers? Or was it becauſe it was not a Form of Prayer? Or not Prayers of the Church, as ſome call them? But then where ſhould they find ſuch an Office, for ſuch as are Poſſeſs'd or Obſeſs'd? It may be where the Office of Conſecrating Churches and Chappels is. I cannot Divine what ſhould make their Prayers Erroneouſly Religious, unleſs it was becauſe in a Barn;

I muſt at laſt leave it to you to unfold the Riddle. But there's one Inſinuation, I think, had been better left out, for your own ſake, p. 62. *viz. The Neighbourhood affirm, that there never was ſuch Whoring heard of, as whilſt the Miniſters kept up their Meetings, they ſcarce being able to go into the Fields, but they found Men and Women trading almoſt under every Hedge*; had this been true, you wou'd have prov'd it by inſtances; but by this may be gueſs'd what ſort of People you traded with for Informations, and what Credit is to be given to ſuch falſe Tongues.

What never ſuch Whoring heard of? Yes, Mr. *T.* ſome ſuch People as you have your Information from, in the Primitive Times Accus'd the Chriſtians, when they Conventicled in the Night, *That they put out their Candles, and fell to your trading promiſcuouſly*: The Lord forgive Enemies, Perſecutors, Slanderers, and turn their Hearts: to this I hope you'll ſay *Amen*, is not Erroneouſly Religious Worſhip: But ſuppoſe there had been Miſcarriage, as I hope there was not, muſt their Meetings, Faſtings, Praying and Preaching, be the cauſe of it? Yes, when *Tenterden* Steeple is the cauſe of *Goodwin* Sands.

And is not this made out ſo to be in Mr. *Ray*'s Book of *Proverbs*, or ſomewhere elſe, by alledging, *That the Money that ſhould have gone to the Maintenance of the Banks of Earl* Goodwin's *Land, was converted to the Edifying, or Repairing of* Tenterden *Steeple*?

But yet once more, let's try whether any thing can be made of his Fits being as violent as ever, after they had pray'd, even his laſt Fit; and what of all this? Muſt it needs be no Devil, forced out by God, upon Faſting and Prayer? Do you think the Devil grows weaker and weaker by degrees? Doth he go out by quarters and halves, as the Merry Papiſt's Story of the Exorciſt, which you have before? What! Now a Leg, then an Arm, then a Thigh, and at laſt caſt comes the Head, and all the whole Devil? *riſum teneatis?* But if the Credulous ſhould yet venture to believe that here was a Demoniack, they would retort the Argument, and ſay, It could not be a preternatural Diſtemper, that was Cured at firſt daſh: Pray ask your Ingenious Dr. *R.* whether a preternatural Diſtemper, that had continued ſo long, could be Cured at firſt Doſe? Should not his Diſtemper and Fits have left him by degrees, as in Fits of an *Ague*, and all other Diſtempers, whether Chronical or Acute? But I am beſide my *Province*, but, I hope, for once your Dr. *R.* will excuſe me for medling in his Faculty, and not inform againſt me for having no *Diploma*, becauſe he once muſt be medling in Divinity. But Dr. *Chew* carries the Bell, for he gave *Dicky* a Doſe *March* the 25th, and from that Day forward, he was as ſound as a Trout. But now I think on't, it may be Dr. *Chew* had got that Pouder, the ſmell of which drives away Devils, e'en as ſure as Holy-water; and it may be he had it from you, Mr. *T.* if he was but at Prayers in the Church the four laſt Days of *September*, and four firſt Days of *October.* And I hope you'll ſtand to what you teach to be believ'd and practiſed, for I am confident you have declared your Aſſent and Conſent, to what's contain'd in, and preſcrib'd by, *&c.* but then the Miſchief is, the Diſſenters will ſay, Dicky'*s Devil might be* Aſmodeus, and the Angel *Raphael*, the Son of *Ananias* the Great, (now I thought Angels were not Begotten of Men) might bring Dr. *Chew* ſome of the Heart and Liver of *Tobias*'s Fiſh, or ſend it by *Toby*'s Dog, that might do the knack in a trice; and if you ſay that Book is Apocryphal, yet I hope you'll not deny, but it is either the pure Word of God, or that which is agreeable to the ſame, or elſe you do again reproach your Mother, that hath affirmed it, and made you to Subſcribe to it as ſuch; but I'll not Swear for all this, that there was a *Surey Demon.* but I ſay, you are grievouſly put to it to prove a *Surey Impoſtor.* You will excuſe the Diſſenters from being Original Authors, p. 59. for *they have not Wit and Learing*; and you acquit the Devil, becauſe he *hath Learning more than they, and was too hard for them, and ſett them.* They, poor Sneaks, would not add to what *Dicky* ſaid in *Latine* and *Greek*, and for this they are Charged with Ignorance; and if they had done it, they had deſerv'd the Name of Unſanctify'd Liars, and be ſure they muſt have heard on't; but the Devil is excus'd, for a Reaſon you have, p. 59.

But I am quite tired out with reading your Impertinencies; I give you all the Advantage imaginable, and take things as you repreſent them; for I have not the *Surey Demon.* nor have read in it, ſince yours came forth; for indeed my deſign was not to meddle about Matters of Fact, but only to ſhew how unchriſtian and unchatitable a thing it is, to impeach the whole Body of the Diſſenters, for a miſtake (if it prove a miſtake) of a few Perſons, who, as you confeſs, were ignorantly and innocently drawn in, to the belief of a thing, that's no Treaſon, nor Hereſie, nor can be of any Fatal Conſequence to Religion or Godlineſs.

The one Party cries, *Here's a Devil, it looks very like the Demoniacks in the Goſpel*; you cry, *Here's no Devil like to thoſe*, and yet you give not the Characters, how to know the one from the other: One Party that believes here's an Evil Spirit, falls to Faſting and

Prayer, and if they miſtook, it was on Charity's ſide; the other Party falls to Reproaching and Reviling. Now let them that fear God judge at preſent, and e're long the Judge of all the World will determine the Caſe; He ſtands at the Door.

I am,

SIR,

Your True Friend,

N. N.

POSTSCRIPT.

Mr. *T.*

MY Letter hath ſwelled beyond my firſt Intention, yet I forced my ſelf to keep within Bounds; finding ſo many things culpable in your Book more than I ſuſpected, I have omitted many things that are Perſonal and Particular, (wherein I think you have miſtaken) that I might as much as poſſible, keep my ſelf from Engaging in the Matter, wherein I had, all along the Tranſaction, expreſſed my Diſſatisfaction, as I had occaſion.

Now, Mr. *T.* if in ſome Paſſages I may appear ſomething tart upon you, yet I think I have avoided ill Names; but if any unbecoming words have over-ſlipt me, which now I remember not, (for my Letter was ſent away in haſte) I do beg your pardon. I have (it may be in ſome Expreſſions) been (too) Ludicrous; I choſe rather to be ſo (innocently) than to be Scurrilous.

I have not willingly given occaſion of offence; if any ſo miſ-interpret any paſſage, it was not intended: And whatever I have ſaid to and of you, I'll aſſure you, hath not been out of any diſreſpect to your Perſon, but from a juſt Reſentment of the Injury you have done (I hope only in a ſudden Tranſport) to the Party of Diſſenters, and to ſome very Good and Worthy Men amongſt them, by unbecoming

Reflections, Charging them with *Knavery*, *Impieties*, *Hypocritical Frauds*, *Baſe Inſincerities*, *Ignorance*, *Impudence*, *want of Sound Judgment*, *that makes them uncapable of Preaching the Truth*, &c. Is this (think you) fit Language for a Miniſter of Chriſt to his Brethren? Alas! What's become of that Humility, Meekneſs, Moderation, Charity, and Tenderneſs of our Neighbour's good Name, which are the Badge of a Diſciple of the Meek and Lowly Jeſus?

What's the meaning of all this Rage? What is it you would have? Do theſe Men ſtand in the way of your Preferments? Alas! They are not capable of your Dignities and Honours, nor great Parſonages; if they might but have your Chappels to Preach the ſame Doctrine in as you at your Churches, they, poor Souls, would be very thankful; and would be glad to fill thoſe Places which ſtand empty, becauſe there is nothing to be had for Preaching at them; they would rejoice to do your Work in ſuch Place, and not Envy you the Tythes. What is the Matter then that you are ſo angry? I hope it is not that you want the Pleaſure of Scourging them with Whips, and Chaſtizing them with Scorpions; or of ſeeing their Houſes broke open, and Informers and Apparitors Houſes filled with the Spoil; do they not Preach the ſame Doctrine you do, or ſhould do? For they Subſcribe the ſame Articles of Doctrine; do they live Wicked, Debauched Lives? If they be guilty either of Hereſie, or Immorality, I wiſh the Biſhops had Power to Suſpend them, or that they may undergo the juſt Penalties of ſuch Crimes.

But after all, I refer my ſelf to all unprejudic'd Perſons, yea, to your ſelf, in a Calm, whether there be any Cauſe of ſo great Indignation againſt this Party of Diſſenters? Nay, will it not be wondred at, that you, Mr. *T.* after all this Heat, are ſo good-natured, as to acquit the very Perſons you name in your *Surey Impoſtor*, from the Impoſture, (tho' a little awkwardly) which you through your Book ſeem to accuſe them of?

In your p. 58, 59, 60. you ſay, *The Diſſenters were here Defrauded of the Glory of Contriving the Plot of the* Comœdy, *and were only poor, diminitive, underling Slaves to a more Witty Faction; I muſt excuſe them* (what's then the meaning of your Book) *from being the Original Authors of the Combination*, &c.

Now after all this noiſe, all the guilt that can be Charged upon them, (except ſome indecencies in Words and particular Phanſies of one or two of them, or ſome ill-ordered Circumſtances) amounts but to overmuch Credulity, (Innocency is not ſuſpicious) exceſs of Charity, or miſtaken Zeal for the Honour of God. If all you ſay be true, the Diſſenters, it may be, will blame me for Partiality, for not examining their Book more carefully; and indeed I have not read it (as I told you) ſince I ſaw yours, nor ſeen it; nor will I undertake to juſtifie all they have ſaid and done in this matter, if they pleaſe, let them ſpeak for themſelves: But (tho I would not willingly wrong either them or you) I ſeek not to pleaſe either of you, nor do I take upon me to be a Judge, or Judicial Arbitrator, but what I have done, hath been to ſet things in the clear light, and if poſſible, to remove Prejudices from the Minds of Men, (otherwiſe Pious) againſt Diſſenters, by miſtaking their Principles and Practices; and to ſtop the Mouths of thoſe that love neither Conformiſts nor Nonconformiſts, that are truly Pious, Holy, and Serious, but take all Opportunities and Advantages, to Reflect upon and Ridicule whatever is Sacred, and ſtands in the way of their Atheiſtical Principles, and Vicious and Debauch'd Manners: What need then of more Charity amongſt them that truly fear God, even where there cannot be, (through different Apprehenſions) in all things, Unity or Uniformity: I much approve this Saying, *In neceſſariis unitas, in non neceſſariis libertas, in utriſq; charitas.* Let there be Unity in things neceſſary, Liberty in things not neceſſary, and in both Charity. What Church, or Society of Men, (excepting that which is the moſt imperfect) doth pretend to Infallibility and Perfection? Can it be deny'd, that there are Faults amongſt all Parties? Therefore I ſhould be loth to Subſcribe, That I would not Endeavour any Alteration of Government in the Church of *England*, or the Church of *Scotland*, or the Church in *New-England*; and I ſhould be as loth to Cenſure any of them as Damnable Schiſmaticks; but I have leaſt Charity for thoſe (of all Parties) that are moſt Schiſmatically Uncharitable: Let's then learn to be more Merciful and Charitable one to another, as God is to us all.

I am,

SIR,

Your True Friend in the Common
Faith and Relation,

N. N.

THE

THE PRINTER TO THE READER.

THere being two vacant Pages left, I thought good to fill it up with the Matter of Fact about the *Surey Demoniack*, (the large Account thereof being out of Print, and not to be had at any rate) *viz.*

Richard Dugdale is a young Man, now about 26 or 27 Years of Age; he is a Gardiner at *Surey*, near *Whalley* in *Lancaſhire*; he was much addicted to Bad Company, where there was Drinking, Dancing and Rioting; and it is ſaid, he had ſuch a Fancy for Dancing, that he offered himſelf to the Devil, on Condition he would make him a good Dancer; after ſome time he was taken with ſtrange Fits, in which he had unuſual Motions in and about his Body; ſometimes he would leap as high as a Man's Head; ſometimes his Body was hurled and thrown about the Room; ſometimes he would fall down as Dead, and when he was in that poſture, he would be ſometimes as light as a Bag of Feathers, ſometimes as heavy as a Load of Corn; ſometimes he would ſtretch out his Neck to a prodigious length; ſometimes his Tongue rouled all in a lump, and his Eye-balls turn backward, and then without any motions of his Lips, ſtrange Words and Sounds would come from him, to the great Terror of the Spectators; ſometimes in his Fits he would ſpeak Latine, and Greek, and other Languages, (tho' an Illiterate Fellow) and hurl rouls of Foam at thoſe that were about him, and threaten to tear ſome in pieces that prayed for him; ſometimes he would pour forth bitter Execrations and Blaſphemies; ſometimes he would give an account of People coming to him, when they were ſeveral Miles diſtant from him, which proved true; ſometimes he would Prognoſticate, that he ſhould be Deaf and Dumb for a Month together, which was verified; ſometimes different Voices came from him; ſometimes he would Vomit up Stones like Flints, one of them was an Inch and half long, and an Inch and half broad; with ſeveral other ſtrange and wonderful Relations, which are Atteſted on Oath by many Credible Witneſſes, before ſome of His Majeſties Juſtices of the Peace in *Lancaſhire.*

This poor Fellow being in this Condition, the Phyſicians tried their Skill to Cure him, but their Endeavours proving ineffectual, many did believe he was Poſſeſs'd by the Devil; therefore he himſelf, when he was out of his Fits, and many others, entreated ſome Diſſenting Miniſters to keep Days of Faſting and Prayer for him, which out of great Pity and Compaſſion they did for a long time together, till at laſt the ſaid *Richard Dugdale* was Cured; but returning (like the Dog to his Vomit) to his former ill Life, he now denies what he formerly certified, *viz. That his ſtrange Fits were not any Cheat, or Art of Man, that he knew of, but as he did verily believe were cauſed by the Devil, and that he was cleared from thoſe terrible Fits through the Miniſters Faſting and Prayer,* &c.

And ſo it is, that Mr. *Taylor*, (and ſeveral others) being much prejudiced, do make this a Combination, repreſenting the whole Body of the Nonconformiſts, as Fools, and Knaves, and Tools of the Papiſts; therefore this Gentleman (the Author of theſe Sheets) has been pleaſed, with great Moderation and Juſtice, to vindicate the now Envied Diſſenting Miniſters from ſo Foul and Wicked a Charge; being indeed a very ill and unfair thing, to condemn a whole Party, for any failings and indiſcretions of ſome.

R. J.

FINIS.